

On some new or rare Muhammadan and Hindú Coins, No. III.—By

DR. A. F. RUDOLF HOERNLE. (With two Plates).

[For Nos. I and II of this series, see this *Journal*, Vol. LVIII, Part I of 1889, p. 30, and Vol. LIX, Part I, for 1890, p. 169. Compare also Vol. LII, Part 1 for 1883, p. 211.]

In the course of examining coins that are submitted to me under the Treasure Trove Act, I have come across some that deserve a fuller description than I could give them in my Reports to the Government.

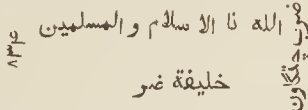
(A) COINS OF THE INDEPENDENT SULTANS OF BENGAL.

Towards the end of 1891 I received a lot of coins from Sibságar in Assam. Among them there were 38 coins of the Independent Sultáns of Bengal. In July 1892 I received another set of 23 coins of the same Sultáns from Bhágálpur. Reports on both finds are published in the Society's *Proceedings* for August 1893. Among these coins I found the following new types or new varieties of known types.

(XXXV.) JALÁLU-D-DÍN MUḤAMMAD SHÁH.

817–835 A. H. = 1414–1431 A. D.

(1) See Plate VIII, fig. 1. Now in the Indian Museum. This is merely a new variety of the coin, published by Mr. Blochmann in this *Journal*, Vol. XLIII, p. 294, pl. XIII, No. 2, and in the British Museum Catalogue, No. 87. The legends on both faces are in tughra characters.

Obv.: 

The date 834, in very large figures, is on the left,* and the mint *Chatgáon* on the right side, partly illegible. In the specimens published by W. Blochmann, the date as well as the mint is on the right side. On the British Museum specimen the mint is said to be beneath. But I doubt this; it appears to me to be the usual legend *خليفة عمر*. The date and mint would be on the sides, but the coin is too badly disfigured by cuts to show them.

(2) Plate VIII, fig. 2. Now in the Indian Museum. This is another specimen of that published in the British Museum Catalogue,

* Unfortunately, owing to a knob caused by a shroff mark on the reverse, the date has not come out very clearly in the photograph. It is however, perfectly distinct on the coin itself.

No. 83, and I only publish it here, because it is in nearly perfect condition. The beginning of the name *Jalál* is lost or disfigured in every other specimen I have hitherto seen. The mint also is a curiosity; for it seems to read (left-hand margin) *في الفيروزآباد* *fi al-Firúzábád*. The more usual form is *في البلدة فيروزآباد* *fi al-bildat Firúzábád*. The date is 824 (٨٢٤ سنة, bottom, margin). The whole margin reads:

ضرب هذا السكة في الفيروزآباد سنة ٨٢٤

The date is in large sprawling figures.

(3) Plate VIII, fig. 3. Now in the Indian Museum. This is a new type which I do not remember having seen published anywhere. The obverse legend is new.

Obv.: in circular area:

نا الاسلام
واضر
لمسلمين
خلد ملكه

Margin: ضرب هذه السكة في (.....) سنة ٨٣٣

Rev.: lettered surface with usual legend in tughra.

The date is 83(3?); the last figure may be 3 or 4. I cannot identify the mint name; it seems to be a new mint of 7 or 8 letters, ending in *h*.

(4) Plate VIII, fig. 4. Now in the Indian Museum. This is another new type, with an entirely new kind of obverse design. It consists of a small circular centro with the legend *ابن الجبار* *Abdu-l-Jabbár* 'Servant of the Omnipotent.' Around is a broad inner circle and a narrow margin, both covered with arabesques. At the bottom of the margin there appears to be the date 8*5 (825 or 835), now partly obliterated by a shroff-mark.

The reverse has the usual legend in tughra, as, *e.g.*, in the British Museum Catalogue, No 33.

(XXXVII.) NÁŞIRU-D-DÍN MAĤMÚD SHÁH.

846-864 A. H. = 1442-1459 A. D.

This Sultán struck a very great variety of coins. Mr. Blochmann has published nine different kinds in this *Journal*, Vol. LXIII, p. 295 and Vol. XLIV, pp. 288, 289, Pl. XI, Nos. 2-9. I myself have published eleven other varieties in this *Journal*, Vol. LII, pp. 217-219, Pl. XVI, Nos. 1-8 and Pl. XVII, Nos. 9-11. Here are four additional varieties.

1. Plate VIII, fig. 5. Now in the Indian Museum. This is a new variety of the same type to which "Col. Hyde's" coin, published by Mr. Blochmann in this *Journal*, Vol. XLIII, p. 295, belongs. The

peculiarity of this type is that both its margins are not filled with legends, but with various ornamental markings. The present coin differs from Col. Hyde's in showing on the reverse the "knyat" *Abul Mujáhid*, and bearing no date. There are also some other slight differences in the arrangement of the lettering and in the ornamental markings.

Obverse : in circular area :—

الموید
بتائید الرحمن
خليفة الله
واهان
بالسجيت لبر

Margin : ornamental scrolls.

Reverse : in circular area :

الدنيا
ناصر الدين
ابوالمجاهد محمود
شاه السلطان

Margin : ornamental scrolls.

There is neither mint nor date.

2. Plate VIII, fig. 6. Now in the Indian Museum. This is merely another die of the same variety of coin, which has been published by Mr. Bloehmann in this *Journal*, Vol. XLIV, p. 289, Pl. XI, No. 9, and by myself in Vol. LII, p. 218, Pl. XVII, No. 9. I publish it for three reasons. In the first place, because it is in very good condition and shows plainly the "knyat" *Abul Mujáhid*. In the second place, because it gives a new date; and in the third place, because it shows that my description given in Vol. LII, p. 219 is wrong. The obverse legend is not (as I then thought, being misled by the bad condition of the coin) distributed over area and margin, but area and margin have, each, their own distinct legend.

Obv. : in circular area :

نا الاسلام
واضررم
لمسلمين
خلد ملكه

Obv. margin :

ضرب هذه السكة
في (.....) سنة ٨٤٢

Rev. : in circular area, within
ornamental margin :

الدنيا
ناصر
والدين ابو
المجاهد
محمود شاه
السلطان

The date (just above of *Nāṣir*) is 842. This is noticeable. The earliest proved date, hitherto known, of Maḥmūd Shāh was 846, and he reigned up to 864. Native historians give him 27 years (or even

32) of reign. Accordingly his reign should have commenced in 638. Mr. Blochmann, after discussing the subject (Vol. XLII, p. 269), adds: "We require, therefore, more evidence to fix the beginning of Maḥmūd's reign." Here, then, we have evidence carrying that Sultān's reign back to 842.

The mint name I am unable to read satisfactorily, but it is apparently the same as that above on No. 3 of Jalālu-d-dīn Muḥammad Shāh. The first part, here, might be *al-Balad*; though, perhaps, the name is only a very crude way of writing *Fīrūzābād*; compare the appearance of the latter name on No. 3, below.

There were five specimens of this coin. One has no date; another has 843; on the remaining two the unit figure is not distinctly legible, it may be 1 or 2 or 3. The specimen dated 843 is now in the British Museum. The undated specimen seems to be of the Mu'azzimābād mint.

3. Plate VIII, fig. 7. Now in my own cabinet. This is a new type.

Obv.: area in indented quatre-foil:

نا الاسلام
واضم
لمسلمين
خلد ملكه

Obv.: margin in sections:

upper left: ضرب هذه
lower ,, : السكه في
lower right: فيروز آباد سنة
upper ,, : ٨٤٣

Rev.: in circular area within ornamental border:

الدنيا
ناصر
والدين ابو
المجاهد محمود
شاه السلطان

No marginal legend.

It may be noticed that this is again a coin of the *Abul Mujāhid* type, and that the date is another early one of 843.

There were seven specimens of this coin; all, except two, dated 843. On the remaining two the date is lost. One of them is now in the Indian Museum, Calcutta; another, in the British Museum.

4. Plate VIII, fig. 8. Now in the Indian Museum; the only specimen of this kind in the find. It is apparently a duplicate of the coin published by me in this *Journal*, Vol. LII, p. 218, Pl. XVI, No. 4, but it is in much better preservation, showing all the peculiarities of this type of coin.

Obv.: in circular area,
within ornamental margin:

عوث إلا سلام
ملكه
والمسلمين خلد
في فيروزآباد ٨٥٨

Rev.: in oblong double-lined toothed
area, within a circle surrounded
by dots:

الدنيا والد ابوالمظفر
ناصرين
محمود شاه [لسطان]

The toothed or fringe-like orna-
mentation is peculiar.

The date 858 is distinct. The mint *Firúzábád* is probable.

I wish to draw attention to two points:—

Firstly, these new coins carry Nāṣiru-d-dīn Maḥmūd Shāh's rule back to the years 843 and 842. The end of his reign is well ascertained to have been in 864, by Bárbak Shāh's inscription of 865 and Maḥmūd's own coin of 864 (*Journal* LI, p. 216, No. 8b). This gives Maḥmūd Shāh a reign of, at least, 23 years, and goes some way in support of the statement of the native historians. Some of them say, that he reigned 32 years, others, that he reigned "not more than 27" years. These conflicting statements are susceptible of a not improbable explanation. Giving Maḥmūd Shāh 32 years, his reign would have commenced in 833. Mr. Blochmann (*Journal*, Vol. XLII, p. 268) shows with great probability, that Shamsu-d-dīn Aḥmad Shāh's reign must have commenced in 834 or thereabouts. He was the third member of an usurping Hindú dynasty, and the native historians relate, that he was so cruel and tyrannical that Nāṣir Shāh (afterwards Maḥmūd Shāh), a descendant of the old Muhammadan dynasty of Ilyās Shāh, with the support of the old party, set up an opposition reign. What happened, I suppose then, was this: Aḥmad Shāh succeeded in 832; soon afterwards, in 833, Maḥmūd Shāh set up his counter-reign; Aḥmad certainly lived to 836, as shown by one of his coins (see this *Journal*, Vol. XLII, p. 268, and *Brit. Mus. Cat.*, No. 88), and he probably lived to 838, in which year accordingly Maḥmūd Shāh became sole and undisputed ruler of Bengal. Counting Maḥmūd's reign from 833, we obtain a total of 32 years, but counting from 838, a total of 27 years.

Secondly, in this *Journal*, Vol. LII, pp. 212-216, I have fully proved, that Maḥmūd Shāh I made use of the two kunyats, *Abul Muẓaffar* as well as *Abul Muẓāhid*. I gave another proof of the use of two kunyats in *Journal*, Vol. LIX, p. 167. The coins I now publish add further proof, if any were needed. In the British Museum Catalogue published in 1885, I see, there are two coins still ascribed to Nāṣiru-d-dīn Maḥmūd Shāh II (Nos. 103, 104), following herein Mr. Blochmann, who in 1873

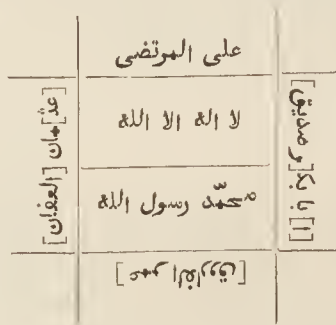
(*Journal*, Vol. XLII, p. 289) first ascribed that type of coin to Maḥmūd II. The only reason for this determination, given in the British Museum Catalogue (p. 42, footnote), is that this type of coin gives the kunyat *Abul Mujāhid*, which is said to distinguish Maḥmūd II from Maḥmūd I and Maḥmūd III, both of whom use the kunyat *Abul Muzaḥḥar*. I proved, already in 1883, that this reason was worthless; for Maḥmūd II uses both *Abul Mujāhid* and *Abul Muzaḥḥar*. Now the coin, British Museum Catalogue No. 104, is not dated, and therefore there is just a possibility that it may be a coin of Maḥmūd II (who, however, was a mere child and only reigned for six months); but there is no argument in support of that possibility, and the probabilities are all in favour of Maḥmūd I. He coined a great variety of types, and the style of the reverse of that No. 104 reminds one of the very similar style of Maḥmūd I's son and successor Bārbak Shāh in his coin (Br. M. Cat.) No. 90. For my part, therefore, I prefer to ascribe the coin No. 104 (Br. M. Cat.) to Maḥmūd I, until dated coins of Maḥmūd II are found to prove the contrary. For another striking instance of the use of two different kunyats see below under Shamsu-d-dīn Muzaḥḥar Shāh.

(XXXIX.) SHAMSU-D-DĪN YŪSAF SHĀH.

879-886 A. H. = 1474-1481 A. D.

(1) Plate VIII, fig. 9. Now in the Indian Museum. Only one coin of this type was found. It is an entirely new type.

Obverse: divided by four intersecting lines, so as to form a central square, with four exterior segments, the centre square itself being divided by a horizontal line into two equal oblong compartments. Thus:—



The two central compartments contain the creed; the four segments, the names of the four Imāms, of which, however, only 'Alī's name is fully legible in the top segment.

The Reverse is divided into four parallel compartments by three horizontal lines. The legend is as follows:—

الدنيا الد
شمس وين
—————
لمظفر يوسف
ابو شاه السلطان
—————
باركشاه السلطان محمود
—————
[شاه] السلطان

There is no mint name and date on the coin, so far as I can see.

(2) Plate VIII, fig. 10. Now in the Indian Museum. Only one coin of this kind was found.

Obv.: in circular area:
The Creed.
Below: Mint and date
illegible.

Rev.: in lozenge area:

نیا
الد و
شمس لدين
ابو المظفر يوسف شاه
السلطان ابن باركشاه
السلطان ابن محمود
شاه السلطان

The marginal segments of the reverse are too much abraded to distinguish whether they bore any legends or merely ornamental scrolls; probably the latter.

(3) Plate VIII, fig. 11. Now in the Indian Museum; only one coin of this kind.

Obv.: in circular area:

لا اله
الله محمد
رسول الله

Rev.: lettered surface:

(الدنيا والدين)
شمس صف
ابو المجاهد يو
شاه ابن باركشاه ابن
(محمود شاه السلطان)

There appears to have been no mint or date on this coin; at least I can discover no space for them.

What is particularly noteworthy, however, is that here we have again further evidence of the use, by the same king, of the two kunyats

Abul Muẓaffar and *Abul Muǧáhid*. The usual kunyat of Yúsuf Sháh, on coins and in inscriptions, is *Abul Muẓaffar*; but on the present coin it is *Abul Muǧáhid*.

(XLI.) JALÁLU-D-DÍN FATH SHÁH.

886-892 A. H. = 1481-1486 A. D.

1. Plate VIII, fig. 12. Now in the Indian Museum; only one coin of this kind. It is a new variety of the type, given in the British Museum Catalogue, No. 97. The only difference is in the arrangement of the lettering on the reverse.

Obverse:
The Creed.
Below: خزانه ۸۹۰
(Treasury, 890 A. H.)

Reverse:
السلطان (ابن)
السلطان جلال الدنيا
و الدين ابو المظفر
(فتكش) اله السلطان ابن
[محمود شاه السلطان]

2. Plate IX, fig. 13. Now in the Indian Museum; only one coin of this kind. This is a new variety of the type described in the British Museum Catalogue, No. 98. The latter is not figured, but, to judge from the arrangement of the lettering, I assume it to be the same as that published by Laidlay, in this *Journal*, Vol. XV, p. 329, No. 15. There the legends are in circular areas within ornamental margins. In the present coin, the arrangement is as follows:—

Obv.: area,
double-lined octagon within a circle:

السلطان
ابن السلطان
جلال الدنيا
و الدين ابو
المظفر

Rev.: area,
double-lined octagon within a circle:

فتكشاه
السلطان [ابن]
محمود شاه السلطان
الحميد شاه
محمود اباد * ۸۸

The mint is clearly Muḥammadábád, and the date 88*. The unit figure unfortunately is deleted by a shroff mark.

The riddle of this coin is the correct reading of the phrase in the fourth line of the reverse. This phrase is undoubtedly the same as that which occurs in the third line of the British Museum Catalogue, No. 95, and of this *Journal*, Vol. XLII, pl. IX, No. 8. Mr. Blochmann (p. 282) read it on the latter coin as *مجددة الله الفتح*. This is unques-

tiously wrong, as the letters on the coins are not so many. The British Museum Catalogue (p. 39) reads it *الحسين شاهي* *Al-Ḥusain Sháhí*. On the coins, however, there is no letter (*s*) but the letter (*m*). The latter is distinct enough, even in the photograph of the British Museum specimen, but it is quite unmistakable on the present specimen. Accordingly I prefer to read *al-Ḥamíd Sháhí*. This phrase *al-Ḥamíd Sháhí* is probably of some historical importance. The similar phrase *al-Ḥusainí* is found on coins of the king 'Aláu-d-dín Ḥusain Sháh, where it is applied to Sayyid Ashraf, the father of Ḥusain Sháh. It distinguishes Sayyid Ashraf as belonging to the line of Ḥusain. In the present case the term *al-Ḥamíd Sháhí* is applied to Maḥmúd Sháh, the father of Faṭḥ Sháh, and distinguishes him as belonging to the guild of Ḥamíd Sháh. Now the Riyázu-s-Salatín (Bibl. Indica ed., p. 108, see also Stewart's *History of Bengal*, p. 93, and *Journal*, Vol. XLII, p. 260, footnote) relates that the king Ghiyáṣu-d-dín 'Aẓam Sháh was a pupil of a Shaikh Ḥamídu-d-dín of Nagor, whom he used to visit to be taught divinity. Such holy men are not uncommonly popularly called by the title of *Sháh*. Accordingly Ḥamídu-d-dín would be popularly known as Ḥamíd Sháh, and pupils of his, or men professing his guild, would be called *Ḥamíd Sháhí*. Sultán 'Aẓam Sháh would be known as *al-Ḥamíd Sháhí* or 'the pupil of Ḥamíd Sháh'; and this honorific epithet would be retained by his direct descendants. It would, thence, follow that, in all probability, Maḥmúd Sháh was a younger son of 'Aẓam Sháh, his elder brother, who succeeded 'Aẓam Sháh, being Ḥamzah Sháh. Maḥmúd Sháh, in the histories, is simply described as a son of one of the descendants of Ilyás Sháh; and he took possession of the throne, after the short-lived usurpation of the Hindú family of Rájá Kans, on that title of being a descendant of the old legitimate royal family. If I am correct in my combinations, this coin of Faṭḥ Sháh would thus prove that Maḥmúd was a son (if not a grandson) of 'Aẓam Sháh. 'Aẓam Sháh, probably reigned up to 799 H., and Maḥmúd Sháh's usurpation, probably (see *supra*), commenced in 833 H. He may, therefore, have very well been a younger son of 'Aẓam Sháh, being, at the time of his usurpation, a man of between 40 and 50 years. In fact, Maḥmúd Sháh may, in his early youth, have still known Ḥamíd Sháh, and have accompanied his father in his visits to the saint.

(XLV.) SHAMSU-D-DÍN MUẒAFFAR SHÁH.

896-899 A. H. = 1490-1493 A. D.

1. Plate IX, fig. 14. Now in the Indian Museum; only one coin of this kind. It is a new variety of the type published in the British Museum Catalogue, No. 105, and by Laidlay in this *Journal*, Vol. XV,

p. 331, No. 19. There is a slight difference in the arrangement of the lettering, but the main difference is the use of the kunyat *Abul Muẓaffar* instead of the usual *Abun-Naṣar*, and in the absence of *khazānah*.

Obv.: lettered surface:

لا اله
الا الله محمد
رسول الله
٨ * ٨
(8 * 8 A. H.)

Rev.: in circular area:

الدنيا
شمس
والدين ابو
المظفر مظفر شاه
السلطان خلد
لله ملكه و
[سلطانه]

The date, of course, must be 898. The curiosity of this coin is the kunyat *Abul Muẓaffar*. Its letters are absolutely distinct, which is more than can be said for the kunyat *Abun Naṣar*, which is usually read on his coins. I have never met with any specimen on which *Abun Naṣar* could be read with equally absolute certainty; at the same time, I admit, that the reading *Abun Naṣar* on those coins (as on Br. M. Cat., No. 105) is very probable. Any how, the kunyat *Abun Naṣar* as the usual one of Muẓaffar Shāh is proved by his inscriptions which uniformly give it to him (see this *Journal*, Vol. XLII, p. 290.) Here, then, we have another evidence to confirm the fact that more than one kunyat might be used by the same king. I may add that Blochmann in this *Journal*, Vol. XLIII, p. 297, footnote, affords another evidence in the fact that Aurangzīb uses the two kunyats *Abuẓ Zafar* and *Abul Muẓaffar*, on his coins and in his inscriptions respectively. He calls this a "confusion" (whose?), but it is simply a well-established practice of some kings.

(B) COINS OF THE KALACHURI KINGS OF CHEDI.

In January last, I received from the Political Agent of the Chhātisgarh Feudatory States, Raipur, 56 old coins which, on examination, turned out to be coins of some of the Kalachuri kings of Chedi. A report on them has been published in the Society's *Proceedings* for April last. These coins had been found in the Sarangarh State. In May last, I received three more Chedi coins, which had been found in the bed of the river Ang, in the state of Patna, and a report on which is published in the *Proceedings* for August last.

As these coins, as far as I know, are the first of their kind ever found, or at least have never been published, I publish them now the more so, as in one respect I have altered my opinion published in the *Proceedings* for April last.

For information on the Kalachuri dynasty of Chedi I may refer to General Sir Alexander Cunningham's *Archæological Survey Reports*, Vol. XVII, p. 71 ff., and Professor Kielhorn's paper in the *Indian Antiquary*, Vol. XVII, pp. 135-138. On the accounts there given the subjoined genealogical list is based :—

Serial No.	Approximate date of accession.	Names of kings.	Actual dates from inscriptions.
1	1000 A. D.	Kokalla ...	
2	1030 "	Ratnarāja I ...	
3	1060 "	Prithvideva I ...	
4	1090 "	Jājalladeva I ...	1114 A. D. (806 K. S.)
5	1120 "	Ratnadeva II ...	
6	1135 "	Prithvideva II ...	1141 (893 K. S.)* 1145 (896 K. S.), 1158 A. D. (910 K. S.)
7	1160 "	Jājalladeva II ...	1167 A. D. (919 K. S.)
8	1175 "	Ratnadeva III ...	1181 A. D. (933 K. S.)
9	1185 "	Prithvideva III ...	1190 A. D. (1247 V. S.)

The following is a list of the coins that have been found :—

Serial No.	Names of kings.	Found in Sarangarh State.		Found in Patna State.		Total.		Grand Total.
		large	small	large	small	large	small	
1	Jājalladeva ...	9	17	2	1	11	18	29
2	Ratnadeva ...	...	29	...	...	...	29	29
3	Prithvideva ...	1	...	...	...	1	...	1
	Total ...	...	...	...	...	...	...	59

Two of the coins are of pure gold ; viz., one large coin of Jājalla (found in the Patna State), and the large coin of Prithvī Deva. All others are of mixed metal, containing gold in very varying proportions, which could only be determined by a regular assay. The other large coin of Jājalla, found in the Patna State, as well as his small coin, found there, appear to be of nearly pure gold.

In weight and size they are all practically alike ; that is, the larger coins measure 0·65, the smaller, 0·5 inches ; and the larger coins weigh 57 grains, the smaller, 15 grains. The large gold Prithvī Deva weighs 59 grains, and one large Jājalla Deva of mixed metal weighs only 56 grains ; also one small Jājalla, only 14 grains.

* See *Indian Antiquary*, Vol. XX, p. 84.

In design the coins are all alike. The margin is formed by a circle of dots. On the obverse is the crude figure of some animal, and on the reverse, the legend.

The legends are the following :—

I. Jájalla (Pl. IX, 15-19). II. Ratna Deva (Pl. IX, 20, 21.)

ओमज्जा *śrī-maj-já*

ओमद्र *śrī-mad-ra*

जलदेव *jalla-deva*.

लदेव *tna-deva*.

III. Prithví Deva (Pl. IX, fig. 22).

ओमत्प्र *śrī-mat-pri*

थ्वीदेव *thvī-deva*.

The Jájalla coins of mixed metal show on the obverse of the large specimens the akshara **मा** *má*, on that of the small, **म** *ma*. On the obverse of the gold Jájalla and the gold Prithví Deva, in the corresponding places, there is also some mark, which seems to be some akshara, it resembles the numeral figure ५ (5).

What animal the figure on the obverse represents, I do not venture to say. At first, I thought it was the standing figure of Hanumán, and this opinion I expressed in my report, published in the *Proceedings* for April last, p. 92. This figure can be recognized, if one takes the coin (*e. g.*, the gold Prithví Deva, Pl. VII, fig. 22) with the reverse (legend) side facing, and then turns over the obverse side, side-ways, from the right to the left. The obverse side, as then presented to the spectator, shows a crude figure of Hanumán standing, with his head turned to the left (showing profile), body to front, and feet to right; one of the two scrolls being his tail. The figure, of course, is very crude.

But I have since found, that holding the obverse side in a different position, other figures can be made out; and accordingly, I wish to withdraw, for the present, the conclusion which I drew from my recognition of the figure of Hanumán, in the April *Proceedings*, p. 93. If, instead of turning the gold Prithví Deva side-ways, from right to left, it be turned downwards from top to bottom, the obverse side, as now presented to the spectator, shows a distinct small figure of an elephant, in the lower half of the coin. His head, on the right hand side, is quite clear; his trunk is raised up and curves over; within the curve is seen one of his tusks; his body is encircled by a heavy chain (of the *howdah*); the up-turned tail is just seen on the left margin; the fore-legs are partially visible, the hind-legs are cut away. This much is very clear, but what the marks on the upper half of the coin may mean, I cannot make out, unless they can somehow be taken to represent a *howdah*. See No. 21 on Plate IX.

There is still a third possibility. Holding the obverse side, in nearly
J. I. 31

the same position as for the elephant, it is just possible to recognize the figure of a bull (or a horse, or a lion), to the right, in the same recumbent position as seen on the so-called "Bull and Horseman" coins. See obverse of No. 15 on Plate IX. What was before the upturned trunk of the elephant, are now the fore legs of the bull turned under his body. A part of what might be the *howdah* (?) is now the head of the bull (or other animal), near the right hand margin.

I may add, that holding the coin in the position, now described, the akshara *मि* *má* presents itself upright, which renders it probable that this is the proper position in which the coin should be held. See No. 17 on Plate IX.

All this requires some exercise of the imagination, and I will leave it to more experienced numismatic eyes to determine the real nature of the obverse figure. Only one thing appears to me impossible: to recognize in it any figure of the goddess "Durgá, four-armed, seated to front." And in this respect, the coins of the present finds still appear to me very noteworthy. For all coins of the Kalachuri dynasty that hitherto have become known, show on the obverse the figure of Durgá, which is also said to have been "the cognizance of the Haihaya or Kalachuri Princes of Chedi."*

It is impossible to say, to which of the kings of the above given list the coins may belong. Ratna Deva and Prithví Deva, both occur three times, and Jájalla Deva occurs twice. Coins (gold, silver and copper, see *Archæological Survey Reports*, Vol. X, p. 25) of the Kalachuri king Gangeya Deva are known; so also gold coins of a Kalachuri king, Prithví Deva† (see Prinsep's *Indian Antiquities*, Vol. I, p. 292, and Thomas' *Chronicles*, No. 17, p. 19.) All these, however, are of a different type. They show, on the obverse, the figure of Durgá, seated to front. No coin of any other Kalachuri king has become known before the finds now described by me. Gangeya Deva's date is about 1120–1140 A. D. There is an inscription of his, dated in (789 K. S.) 1038 A. D.‡ He must, therefore, have been a contemporary of Ratna Deva I. General Sir Alex. Cunningham has shown (*Survey Reports*, Vol. XVII, p. 71) that a Kalachuri king Gayakarna Deva was reigning in (866 K. S., or) 1115 A. D., in the very same year as Jájalla Deva I; and that, therefore, there existed two distinct kingdoms of Chedi, the one having its capital at Tripurí, on the Narbada, in Western Chhatisgarh; the other in Ratanpur, in Northern Chhatisgarh. Gangeya Deva was a king of Western

* Archæolog. Survey Reports, Vol. X, p. 25.

† That this is the Kalachuri Prithví Deva, and not a Chandel king, is shown by the form of the name. The Chandel is called Prithví Varmma.

‡ Archæolog. Survey Reports, Vol. XXI, p. 113.

Chhatisgarh or Dahal; he is called so in one of his inscriptions (*Archæolog. Survey Reports*, Vol. XXI, p. 113). It may be suggested, that the two Chedi kingdoms had coinages of distinct types. Western Chedi had the four-armed seated Durgá, while Northern Chedi had the coins which I have described in this paper. In that case the Prithví Deva, whose coins show the Durgá device, would not be identical with any of the three Prithví Devas in the list above given, which is a list of the Ratanpur kings of Northern Chedi. He would be another king of the Tripurí dynasty of Western Chedi.

(C) COINS OF THE SULTÁNS OF DELHI.

1. See Plate IX, fig. 23. This is a copper coin of uncertain attribution, which I discovered among the coins of the Asiatic Society of Bengal. It is clearly dated 841 H., and it shows the type current in those days in the mints of the so-called Pathán Sultáns of Delhi. Compare, *e. g.*, the small copper coins of Mubárak Sháh II (824–837), and Muḥammad Sháh IV (837–847). It bears, however, the name of Jalál Sháh. There is no Sultán of that name in the known list of the Sultáns of Delhi. Thomas, in his *Chronicles of the Pathan Kings of Delhi*, p. 375, mentions a Jalál Lodí, who was a brother of Ibráhím Lodí, and who was placed by the nobles of his own tribe of Lodí on the throne of the kingdom of Jaunpur. But Ibráhím's date is 923–937, and his brother Jalál's date is therefore too lato for the present coin. The first known interference of the Lodís with the Delhi Saltanat is connected with Bahlol Lodí, the grand-father of Ibráhím Lodí and of the above-mentioned Jalál Lodí. He was nominally Governor, but virtually, master of the dependencies of Láhor and Sarhind, under the Sultán of Delhi, Muḥammad Sháh IV bin Faríd (837–847). His aid was called in by that Sultán, to relieve him from the attack of Ibráhím, king of Jaunpur. This happened before 844, the date of Ibráhím's death. Bahlol's first mention, therefore, goes back to at least 844 H. (See Thomas, *ibid.*, pp. 320, 336). It might be suggested that Jalál may have been Bahlol's father; but his father's name is given as "Málik Kálá" in Beale's *Oriental Biographical Dictionary*. I referred the question to Mr. Rodgers, who possesses an unrivalled acquaintance with the Muhammadan coins of that period; but he was not able to throw any light on Jalál Sháh's identity. The coin reads as follows:—

Obverse :

فتح الدنيا
والدين

٨٤١

Reverse :

جلال شاه

ن

سلطان

I give the obverse legend, as Mr. Rodgers reads it, though I am not fully satisfied as to its correctness.

2. See Plate IX, fig. 24. This is a rupee of Sher Sháh from my own cabinet. It is of a well-known type, but I publish it for the sake of the strange reverse legend علاءالدین 'Aláu-d-dín, which is clearly shown in the bottom segment. It appears in the place, where one usually finds Sher Sháh's name *Faridu-d-dín*. I cannot account for this anomaly, nor can Mr. Rodgers to whom I referred the coin.

(D) COINS OF THE MUGHAL EMPERORS OF DELHI.

1. See Plate IX, fig. 24. This is a square rupee from my own cabinet. The date is perfectly distinct, 1010 H., and the coin, therefore, refers itself to Akbar's reign; yet its true attribution is not without difficulties. I referred the coin to Mr. Rodgers, who informed me that there are two coins like it in the Lahore Museum and that he possesses one specimen himself. He believes that they are "Jahangír's coins with Akbar's name, struck in Bengal." He reads the legends as follows:—

Obverse :
The Creed.

Reverse :
شاه سلیم ۱۰۱۰
اکبر
کا پروس ضرب
سکه
بنگالہ

He tells me that "Akbar," "Sháh Salím" and mint "Bangálah" are plain on one of the above-mentioned three coins. Jahangír succeeded his father Akbar in 1014 H.; his earlier name was Salím Sháh, which appears on some of his early coins, for which see British Museum Catalogue, Nos. 288, 289.

2. See Plate IX, fig. 25. This is a rupee of Jahangír, of the well-known type of the months of the Ilahí years. I publish it, however, for the sake of the mint Rohtás, which is a new one. The legends run as follows:—

Obverse :
اکبر
شاه شاه
نگیر
نورالدین جہا

Reverse :
صلا اسفندار الحج
ضرب ۱۹ رشتاس

3. See Plate IX, fig. 26. This is a new variety of the well-known type of Sháh Jahán's rupees with two straight-lined square areas. The novelty is that the square is made with double lines, resembling in this respect a certain variety of Sher Sháh's rupees, which is less rare, and a specimen of which is figured in the British Museum Catalogue, No. 544. Sháh Jahán's rupee of this variety is extremely rare. I have only heard of one other specimen, through Mr. Rodgers who informs me that he has seen it in the collection of Mr. Durkee, an American who visited India in the course of last year. The legends are the usual ones; there is, however, one peculiarity, that the Hijra date is given twice, while the Jalús year is omitted. The date is 1056, and is given in the top segment of the obverse, together with the mark of a "sword;" and it is given again in the bottom segment of the reverse with the mint Kaṭṭak (कटक).

POSTSCRIPT: The above was in print before I discovered that Jalál Sháh's coin (p. 243) had been already published in the Appendix to the British Museum Catalogue of "The Muhammadan States," No. 500, p. 168, among the "unidentified" coins. In a footnote, it is suggested by the author of the Catalogue that it belongs to the Gujarát group of coins, on the ground that it is "precisely similar" to the coins of Aḥmad I of Gujarát. It seems to me that the similarity is much more striking to some of the Delhí imperial issues, and that, therefore, the prince who issued these coins was more likely to have been one who "made himself temporarily independent" from a Delhí emperor than from a Gujarát king. The facsimile of the Brit. Mus. specimen confirms Mr. Rodger's reading of the obverse legend.

On a new find of old Nepalese Manuscripts.—By PANDIT HARA PRASÁD SHÁSTRÍ.

I have been fortunate enough to obtain through the good offices of my friend Bábu Kshirod Chandra Ráy Chaudhuri, Headmaster, Chapra Zilla School, a collection of ancient Sanskrit MSS. from Nepal. They are twelve in number, eleven of which have been acquired for Government. Five of them are Buddhist works, four of which are absolutely unknown to the learned world. Six of them are Hindu works, five of which are well-known; one only being new to the world. The twelfth work was marked unknown and appeared to be in utter confusion. The great merit of the five Hindú MSS. which are already well-known, and indeed that of the whole collection, is their ancient date. The MSS. were written between 1026 and 1481 A.D.